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THE WINE OF LIFE.

When the great power of Eternal Love touches the human heart, it quivers its response, and from that day the man is a different being, however it may seem. Old ideals will pass and new ones take their place. Gradual the change, perhaps, but sure; for however the soul may wander,—however rebellious and defiant, at some future day the Light will burst forth and claim its own.

Strive you, therefore, to reach the hearts and souls of all by this divine power, which in some distant time will effect its purpose; distilling from the bitter sorrow in your heart that Elixir of Love, which, building first the vesture of your soul, acts as the Wine of Life to other souls, feeding the hungry and assuaging thirst.

And in the centuries to come mankind will light their fires from the torch you hold to-day.

CAVÉ.

ANOTHER VIEW OF—"AN INTERESTING EXHIBITION OF HOPEFULNESS", NOT QUITE SO PESSIMISTIC.

The few are altruistic and hopeful and these are wrong! "The race at large seems to possess a hidden understanding which warns them". And so the race at large settles back in its slothfulness and ignorance and selfishness, justified by this "hidden understanding". "And still it is good to know that a forlorn hope will find its leaders and warriors". Imagine H. P. B. reading these sentences and prophetic utterances twenty-five years ago!

There is indeed a "hidden understanding", and never since history began has it found such universal expression as at the present time, not with the overwise and pessimistic, but with the common people. They may indeed dream of a golden age, but they have put on their armor and with no "hidden understanding", but with a desperate purpose, have inscribed on their banners that this cruel, selfish, mammon-ridden age of Iron shall be broken! We may in our pride and self-complacence ignore or deny it, but this is not only the sign of the times, but heralded in hundreds, nay thousands of books, papers, and pamphlets, read by the masses of the common people. The "hidden understanding" of a race may be quite as readily and correctly discerned from accomplished facts as from a cold and pessimistic philosophy. As to the "Golden Age", the cycles are manifold. Every Yuga contains within itself all of the others, and it is specially these intra-yugic cycles that are under the control of man. Otherwise man is involved in an iron destiny, and all human endeavor is in vain, and only "beats against the pitiless motion of the Universe". These efforts of the few, the martyrs, even H. P. B. and the Masters, are all in vain. "It would be glorious if it did not happen to be in counter motion of the world." Having *ex-cathedra,* settled to our entire satisfaction this "counter motion of the world", we have nothing to do but to settle down in our self-complacency and let the world wag, while the people mourn. No one has ever proposed or even dreamed of uniting "under one roof a political party and an esoteric school of occultism". It has, however, been clearly shown that where the ethics of Theosophy prevail, "political parties" with all their diabolism will be unknown, and that true Occultism can find not better office than to do its utmost to hasten that day. As to the "world's showering itself meteor-like on other planets", according to the S. D., other worlds have met that fate, and when selfishness reigns supreme, and spirit-

uality is dead, man being the sole vehicle of spirituality on the earth, the earth is dead also.

If such degeneracy could sink Atlantis, it might go further and wreck a world. This is not such a funny business after all, though to "Modern Science" such a reason for the sinking of Atlantis is ridiculous and absurd. As to a Master in the Presidential chair, a Lincoln would fill the bill, and do his part to break the shackles of Mammon that now enslave black and white alike, as Lincoln broke the shackles of the slave. As to an "alien executive who knows not the people's ways", if he were half a Master he might "know something of their ways", unless he were a "pretty maid", in which case he would hardly be a Master!

Ridicule is neither argument nor philosophy, and good-natured misapprehension and misrepresentation fall far below the crisis that is now upon us, precipitated largely by that very philosophy which is made to do duty to annul or disregard it.

Some seem to imagine that H. P. B. came out for the sole purpose of founding the T. S. She came rather to preach a crusade against creed and dogma, against vested rights that were public abuses; against mammon worship, and selfishness in every form, and last but not least, against the heartless materialism of modern science, and the complacent conceit and indifference to the woes of the masses, of the so-called cultured and refined. She said more than once that she would *smash* the T. S. when it no longer served such a purpose.

"There is a passion for individual perfection, an effort to escape the sin and guilt of the world, that is at bottom a profound spiritual selfishness, an inverted egotism". There are hundreds of movements in the world to-day, working squarely on brotherhood lines, where in 1875 there was scarcely one. If the professed Theosophist can ignore or belittle these, or refuse to clasp hands with them at any or every opportunity, he but reverses, so far as he can, the very currents set in motion by H. P. B. and the Great White Brotherhood.

How much or how little may be accomplished by any or all of these movements, no man, not even a Master, can tell. It depends on how far the great mass of the people shall seize and utilize the priceless opportunity. The opportunity is cyclic, and may be Messianic if we make it so. Not for millenniums has it gone so far as now. It is not a war against the peaceful tides of evolution, but as we have been told again and again, working *with* the tide ac-

cording to cyclic law. The tumultuous tide, threatening to inundate the social fabric, and dashing its mad waves into resounding billows, may be "taken at its rise", and guided into peaceful channels, a veritable "golden age", even in Kali Yuga, when compared with that mad cyclone when Mammon and the unemployed meet like crested billows, and strew the sea with wreck and universal disaster.

A few hundred genuine Theosophists, embryo "occultists", if you please, scattered amongst the Brotherhood Leagues, with clear light as to justice and Brotherhood, can be of incalcuable help in the coming crisis. For this have they been trained and educated, else have they studied in vain. In place of this, we have discouragement, apathy and a mystical self-complacency, ignoring and at last losing the grandest opportunity in a thousand incarnations. Choose ye this day whom ye will serve, Humanity or Self.

J. D. Buck.

THEOSOPHICAL ACTIVITIES.

With the passing of the hot weather, during which few people could be gathered in a close hall to discuss anything, there should be a resumption of activities all along the line. The T. S. A. is not dead, nor is a single issue it has raised a dead issue. "Brotherhood" has been travestied and exploited and its banners trailed in the mud, yet is Brotherhood a live issue no less than a "fact in nature."

The S. D. and the whole work and mission of H. P. B. is being justified daily, and is bound in the coming century to be appreciated. There is not one ideal, or aim, or activity, in vogue in the regular T. S. work at the time of the death of H. P. B., or of W. Q. J., that is not still wise, timely, judicious and beneficent. Those who fold their hands in idleness and sink into apathy, or retire into caves of meditation with self-complacency, had better open their eyes, take a long breath of fresh air and *go to work*. If these things were true five or ten years ago, they are equally true now. The need is the same, but the opportunity tenfold greater. Shall we meet it with apathy or with zest? with idleness or with energy? The real doctrines of the T. S. are better understood and better appreciated to-day than ever before. "Flapdoodle," and even fighting, have failed to kill them. Let us have everywhere a winter's campaign, strong, dignified, manly and straightforward, just as though we were loaded to run clear through the next century.

J. D. Buck.
President T. S. A.

RELIGION AND RELIGIONS.

By Count Leo Tolstoi.

(Reprinted.)

I.—*Continued.*

Neither philosophy nor science can establish man's relation to the universe, because this relation must be already establishd before any philosophy or science can begin to exist. They cannot do this for yet another reason, that science, including philosophy, investigates manifestations by the intellect, and independently of the position of the investigator and the feelings which he experiences. But man's relation to the universe is defined, not by intellect only, but by feeling, by the entire collectivity of man's spiritual forces. However much it is suggested and explained to a man that all that really exists is idea only, that everything is made up of atoms, or that the reality in life is substance or will, or that heat, light, motion, and electricity are different manifestations of one and the same energy, all this will not make his place in the world clear to man—the feeling, suffering, rejoicing, fearing and hoping being. His place in the world, and therefore his relation to it, only religion shows him, saying to him: the world exists for you, therefore take from life all you can take from it; or, you are a member of God's beloved people, and will receive, along with your nation, the greatest amount of well-being attainable by you; or, you are an instrument of the highest Will, that sent you into the world to fulfil a work already appointed for you; recognize this Will and fulfil it, and you will do the best you can for yourself.

To understand given philosophers and sciences preparation and study are necessary, but for religious understanding they are not necessary: it is given to every one, even to the narrowest and most ignorant.

In order to understand his relation to the universe that surrounds him, or to its source, a man needs neither philosophical nor scientific knowledge,—extensive knowledge encumbering consciousness, often even hinders it: the only things necessary are renunciation, even, if temporary, of the vanity of the world, a sense of his own material nothingness, and a truthfulness, met with oftener, as is said in the Gospel, in children and the simplest unlearned people. For this reason we see that very often the simplest unlearned and uneducated people accept with perfect lucidity, consciously, and easily, the highest Christian understanding of life, while the most learned and cultured people continue to linger in the coarsest pagan-

ism. Thus, for example, we find the most refined and highly educated people believing that personal enjoyment is the purpose of life, or at any rate the freeing oneself from suffering, as the very wise and very learned Schopenhauer believed, while a half-educated Russian peasant-sectary, without the slightest effort of thought, recognizes the purpose of life as what the greatest sages of the world, men like Epictetus, Marcus Aurelius, Seneca, believed it to be, the recognition of oneself as an instrument of the divine Will, a son of God.

But you will ask me: wherein consists the nature of this neither scientific nor philosophical capacity of knowledge? If this knowledge is neither philosophic nor scientific, then what is it? How is it characterized? To these questions I can only answer that, since religious knowledge is that on which all other knowledge is founded, and which precedes all other knowledge, we cannot define it, having no organ of definition for it. In theological language, this knowledge is called revelation. And this name, so long as a false meaning is not given to the word revelation, is perfectly right, because this knowledge is obtained neither by study, nor by the efforts of an individual man or men, but only by the reception by an individual man or men of a manifestation of the Eternal Mind, which gradually reveals itself to mankind.

Why could people ten thousand years ago not understand that the purpose of their life was not exhausted by the well-being of their personalities, and why did a time come when higher understandings of life—family, social, national, imperial,—were revealed to them? Why, within our historic period, was the Christian understanding of life revealed? And why was it revealed precisely to such a man, or to such men, and precisely at such a time, in one and not another place, in one and not another form? To try to answer these questions, seeking a reason in the historic conditions of the time, the life and character of those people who first accepted this understanding of life and gave it expression, in the special characteristics of those people, is just the same as to try to answer the question why the rising sun illumined first those and not other objects. The sun of truth, rising higher over the world, lightens it more and more, and sheds its light on those objects which first fall under the sun's illuminating rays, and are most capable of reflecting them. The conditions that make some people more capable than others of receiving the rising truth, are not any specially active qualities of mind, but passive qualities of the heart, that rarely co-

exist with great and curious intellect—a renunciation of the vanities of the world, a consciousness of their own material insignificance, and truthfulness, as we see in all the founders of religions, who were never distinguished by philosophical and scientific knowledge.

In my opinion, the chief error that, more than all else, hinders the true progress of our Christian humanity, consists precisely in this, that the men of science of our time, who have seated themselves in the seat of Moses, guided by the pagan understanding of the world that was restored at the time of the Renaissance, have decided that Christianity is a condition that men have already lived through, and that, on the contrary, the pagan, social, ancient, and, in reality, outlived understanding of life is the one which humanity should inflexibly hold to. Therefore not only do they not understand true Christianity, which has given us the higher understanding of life towards which all humanity is moving, but they do not even try to understand it. The chief source of this error lies in the fact that men of science, breaking with Christianity and seeing that it does not correspond with their science, have laid the blame, not on their science, but on Christianity; that is, they have imagined, not the real fact, that their science is eighteen hundred years behind Christianity, which has already taken hold of a great part of contemporary society,—but, on the contrary, that Christianity has failed. From this exchange of rôles arises the startling fact that there is no one with a more confused understanding of the real meaning of religion, of morality, of life, than the man of science; and the still more startling fact that the science of our times, while achieving really great successes in its province of investigating the conditions of the material world, shows itself good for nothing, and sometimes even pregnant with harmful consequences, in human life.

And, therefore, I think that by no means science or philosophy, but only religion, can establish man's relation to the universe.

II.

And so, to your first question, what do I understand by the word Religion? I answer: Religion is the establishing by man of a certain relation between himself and the eternal and endless universe, or its source and first cause.

From this answer to the first question, the answer to the second question follows of itself. If religion is the establishing of man's relation to the universe, defining the purpose of his life, then morality is the indication and elucidation of that activity of man which, of

itself, follows from one or another relation of man to the universe. And since, of fundamental relations of man to the universe or to its source, only two are known to us, if we regard the pagan social relation as an extension of the personal, or three, if we consider the pagan social relation as distinct, then of forms of moral teaching there can similarly be only three—the primitive, savage, personal moral teaching, the pagan or social moral teaching, and the Christian moral teaching, that is, the service of Deity or the divine.

From the first relation of man to the universe spring the teachings of morality common to all pagan religions, having as their basis the personality's striving toward well-being, and in consequence defining all conditions that give the greatest amount of well-being, and indicating the means of securing this well-being. From this relation to the universe spring moral teachings like the Epicurean in its lowest form, the Mahomedan moral teaching, promising coarse well-being to the personality in this and the other worlds, and the teaching of worldly, utilitarian morality, which has as its aim the well-being of the personality in this world alone.

From this teaching also, which considers the aim of life to be the well-being of the separate personality, and hence the freeing of the personality from suffering, spring the moral teachings of Buddhism in its coarse forms, and the worldly teaching of Pessimism.

From the second, pagan relation of man to the universe, which considers the aim of life as the well-being of a certain group of personalities, spring the moral teachings which demand from the individual the service of that group whose well-being is recognized as the aim of life. According to this teaching, the enjoyment of personal well-being is permitted only to the measure in which it is attained by the whole community which forms the religious basis of life. From this relation spring the forms of moral teaching known to us in the old Roman and Greek world, where the personality always sacrificed itself for the society, and also the morality of China; from the same relation springs the morality of the Hebrews, the subordination of the individual's well-being to the well-being of the chosen people, and the morality of our own time, which demands the sacrifice of the personality in the interest of the well-being of the majority. From this same relation to the universe springs the morality of the majority of women, sacrificing their personalities entirely for the well-being of the family, and, more than all, of the children.

All ancient history, and mediæval and modern history in part, are full of the miracles of this family and social morality. And at the present time, the great majority of people, only fancying that, in confessing Christianity, they follow Christian morality, in reality follow only pagan morality, and set up this morality as the ideal for the education of the young generation.

From the third, the Christian relation of man to the universe, which consists in man's recognition of himself as an instrument of the Supreme Will, for the fulfilling of its aims, flow the moral teachings corresponding to this understanding of life, elucidating the dependence of man on the Supreme Will, and defining the requirements of that Will. From this relation of man to the universe spring all the highest moral teachings known to humanity, the Pythagorean, the Stoic, the Buddhist, the Brahman, the Tavist, in their highest manifestations, and the Christian, in its real sense, demanding the renunciation of personal will, and of the well-being, not only of the personality, but of the family and society also, in the name of the fulfilling of the will, revealed to us in our consciousness, of the Power that sent us into the world. From the first, second, or third relation to the limitless universe or its source, springs the real, unassumed morality of every individual, without regard at all to what he confesses or professes nominally as morality, or what he wishes to appear.

Hence anyone who recognizes as the reality of his relation to the universe, the gaining for himself of the greatest possible well-being, however much he may say that he considers it moral to live for his family, society or nation, or for humanity, or for the fulfilling of the divine will, may artfully pretend before men, deceiving them, but the real motive of his activity will always be only the well-being of his personality, so that, when a choice becomes inevitable, he will sacrifice, not his personality to the family, the nation, the fulfilling of the divine will, but everything to himself, because, seeing the purpose of his life only in the well-being of his personality, he cannot act otherwise until he changes his relation to the universe.

In just the same way, whatever may be said by any one whose relation to the world consists in service of the family—as is for the most part the case with women—, or race, or nation—as is the case with members of an oppressed people, or political actors in times of struggle, however much he may say he is a Christian, his morality will always be social and national, and not Christian; and when a choice becomes inevitable between the well-being of the family or

society, and the well-being of his personality, or the well-being of the society, and the fulfilling of the will of God, he will inevitably choose the service of the well-being of that group of people for which, according to his view of the universe, he exists, because in this service alone he sees the purpose of his life. And exactly in the same way, however much it may be suggested to one who recognizes his relation to the world in the fulfilling of the will of the Power that sent him, that in accordance with the demands of personality, family, race, or humanity, he must perform actions contrary to the supreme will recognized by him in the qualities of reason and love dwelling in him, he will always sacrifice all his human relations in order to fulfil the will of the Power that sent him into the world, because he sees the purpose of his life only in the fulfilment of this will.

Morality cannot be independent of religion, because it is not only a consequence of religion—that is, of the relation which a man recognizes between himself and the universe—, but is already included, implied, in religion. Every religion is an answer to the question: what is the purpose of my life? And the religious answer already includes in itself a certain moral demand, which may sometimes arise after an elucidation of the purpose of life, sometimes before it. To the question of the purpose of life, this answer may be given: the purpose of life is the well-being of the personality, wherefore lay hold of all the well-being you can; or, the purpose of life is the well-being of a group of people, wherefore serve this group of people with all your force; or, the purpose of life is the fulfilling of the will of the Power that sent you, wherefore with all your forces strive to recognize this will and fulfil it. Or this question may be answered thus: the purpose of your life is your personal enjoyment, since this is the meaning of mankind; or, the purpose of your life is the service of the group of which you consider yourself a member, since this is the meaning of your being; or, the purpose of your life is the service of God, since this is the meaning of your being.

Morality is included in the explanation of life given by religion, and therefore can in no wise be independent of religion. This truth is especially evident from the attempts of non-Christian philosophers to derive the teaching of the highest morality from their philosophy. These philosophers see that Christian morality is indispensable, that life is impossible without it; more than this, they see what this morality is, and desire in some way to connect

it with their non-Christian philosophy, and to put the matter in such a light that Christian morality shall seem to flow from their pagan or social philosophy. And this they attempt to do, but exactly these attempts, more evidently than anything else, show not only the independence, but even the complete contradiction between Christian morality and pagan philosophy.

Christian ethics—which we recognize as the consequence of our religious view of the world—demand not only the sacrifice of the personality to the collectivity of personalities, but demand the renunciation of one's own personality and of the collectivity of personalities in the service of God; pagan philosophy investigates only the means of obtaining the greatest well-being of the personality or collectivity of them, and hence the contradiction is inevitable. To hide this contradiction, there is only one way—to heap up abstract conditional ideas one upon the other. Thus the philosophers since the Renaissance, for the most part, proceeded, and to this circumstance—the impossibility of reconciling the Christian morality which they had already accepted, with a philosophy derived from a pagan basis—must be ascribed the frightful abstractness, obscurity, unintelligibility, and estrangement from life of the new philosophy. With the exception of Spinoza who sets out in his philosophy from a religious, and—although he did not count himself a Christian—a truly Christian, basis, and the great genius of Kant, who simply made his ethics independent of his metaphysics, all the other philosophers, even the brilliant Schopenhauer, evidently invent an artificial relation between their ethics and their metaphysics.

It is felt that Christian ethics are something given beforehand, standing absolutely firm and independent of philosophy, and not needing the fictitious supports placed under them, and that philosophy simply invents propositions in which the given ethics would not contradict it, but would be connected with it, and, as it were, flow from it. But all these propositions seem to confirm Christian ethics only so long as they remain entirely abstract. As soon as they are transferred to questions of practical life, not only the non-agreement, but even the evident contradiction, of the basis of philosophy with what we recognize as morality, becomes fully evident.

(*To be Concluded.*)

ORIENTAL DEPARTMENT.

Edited by Charles Johnston.

"THE CROWN OF LIFE."

"Laying all thy works in thought on me, and full of me, let thy imagination be ever bent on me, holding firmly to the illumined soul.

"With thought full of me thou shalt cross over all hard places by my sovreign grace. But if through vanity thou obey not, thou shalt perish.

"If clinging to vanity, thou thinkest: 'I will not fight the fight,' thy decision is delusive, for nature will constrain thee.

"Bound down by the power of thine own work that was born with thee, what thou wilt not do in thy delusion, thou shalt do against thy will.

"The Master stands in the heart of all beings, leading all beings onwards through the world-glamor, as though carried forward by some outward power.

"Take thy refuge in him with all thy heart and soul. By his sovreign grace thou shalt come to the eternal dwelling-place and everlasting peace.

"Thus do I teach thee wisdom, more secret than all secrets. Perfectly pondering it, as thou desirest, so do.

"Hear once again my last word, the final secret. My beloved, thou art firm of heart, therefore I shall declare to thee thy desire.

"Let thy soul rest in me, let thy love be toward me, offering all to me, full of reverence for me. Thou shalt verily come to me, —this is truth I promise thee, for thou art dear to me.

"Giving up all other laws and bonds, take refuge in me alone; I will free thee from all the hosts of darkness. Sorrow no more."

Songs of the Master.

After the servitude of sensual life is broken, and the weakness of vanity is overcome, there are long gray days of quietness, and at last, for those who endure, there is the sunrise of the everlasting Life.

The victory is gained. Eternity is begun. The mortal rises up immortal from the fire of death, in a vesture colored like the sun. And thenceforward each day and every work accomplished add to the certainty of victory, the firm knowledge that liberation has been won. And the fruits of victory are these:

There is first an abundant sense of life; a full and throbbing

vigor, that makes glad the heart, changing the old-time burden of our natural life into a pleasure; a pastime whose charm grows, not dulls, with use. Nature's law is cheerful energy, effective, abundant, adequate. And coming under the power of the law, we inherit the secret of nature's immortal youth, and find life not a struggle but a delight. We catch the great chords of the eternal song, and know in our hearts that the heart of things is altogether well.

Yet this flowing vigor, splendid as it is, is but the outer vesture of a far higher gift, the sense of inward rightness and power. We have opened the everlasting fountains, and henceforth our wellsprings can never go dry. In the days of our vanity, a little calamity was enough to overwhelm us, for vanity is the weakest thing in the world. But now we are unconquerable. We are of the stuff that the gods are made of, and calamity can knock no longer at our doors.

In our human life, there was one thing more notable than all others, a shadow of utter blackness. We felt ourselves of more worth than the stones, yet the stones remained, while we passed away. We had a higher life than the streams, yet the streams failed not, though our knell was rung. In a nature that moved and lived eternally, man, the best work of nature, was doomed to die.

But that cloud has lifted. We have conquered death. And though we cannot tell of a certainty what awaits us in the great Beyond, yet we do know this: that with us it will be altogether well; for there is that in us which laughs at death, or greets it as a friend and ally, bending death with all things else to the furtherance of our everlasting ends.

And there is that in us which laughs at separation. We are already in some sense, and we feel that we shall be ever with less reservation, lords and masters over space. Wherever living souls are, we are; our interests are there, our work is being done there, our spirit is conscious there. For there is but the one world-old Soul of Man, the Divine, and that Soul we know ourselves to be. And this knowledge is not of the lips, but of the heart and will. We can feel the everlasting Soul throbbing in us, and without us, in every soul of our other selves. We exiled ourselves for ages from our dominion in our other selves by our vanity and lust. But the days of our exile are ended, and we have come again into power. Henceforth, whatever the soul of man attempts, whatever the Soul attempts in man, we have a share in it; whatever good thing is

undertaken, that makes for the honor of our life, we can help it, and bring support to every struggling heart of man.

Nor need we rely on our own sense of oneness only; our secret will instantly be guessed by our other selves. They will open their hearts to us, making us the allies of their wills, for nothing wins and charms like the living presence of the Soul. All men recognize their lord, and give him welcome, with relief and gladness opening their doors. That is a dominion which grows forever; not in abstract theory, but in living possession. We have kindred in every heart of man; we have fellowship in all his infinite work.

Yet greatest boon of all, greater even than the splendid victories over time and space, over death and separation, is the present power that initiates us into the secret of the creative gods. We are become children of the Will. There is no misery like the sense of wasting powers and slipping opportunities, when the days of life are falling through our fingers, and we cannot lay hold on them, nor gain the mastery over them. That sense of impotence, of foiled will, of weakness, is the greatest curse of life; and there is no boon like the getting rid of it.

Out of the futility into power; into conscious firmness and mastery: that is the essence of our victory, of our initiation into the Soul. For this is the heart of our secret, that the Soul is, that it is here and now; and that our doors open into the Soul.

Henceforth, our separate lives are closed. There is no more of them, nor of our separate interests and fears. We are the Soul, doing the work of the Soul, and sharing its everlasting power and youth. We need not defend the outposts of our little lives against the fancied hosts of enemies who threatened us all around; we can fall back on the reserve of the army, the host of universal Life. If our hearts are weary, if the battle has worn us out, we can withdraw into the shadow of the Soul, and there in silence and in peace, draw in great refreshment, coming forth again into the morning of the gods. Great horizons begin to glint and gleam to us, and we are already guessing at the mighty secrets of hidden life.

The greatness and the beneficence of all life are beginning to be revealed to us; the awful majesty and might that runs through us all, as the warp and woof of our being. We are initiated into the tremendous purposes that underlie it all, till our hearts thrill with dread and echo with deep delight. It is the Life, splendid, majestic, full of darkness and awe, thrilling with beneficence and power; we feel ourselves in presence of the Life.

As the mists scatter and lift before the sunrise, so do the shadows that surrounded us pass away. And so rapidly does the complexion of our life change with the lifting mists, that we are left breathless, hardly able as yet to steady ourselves in thought amid the dawning of this new-opening world. It was for this we were so long kept waiting; it was for this we endured the interminable watches of the night. Time seemed to go so slow with us that we feared old Time was dead. Now we are caught up and carried forward so rapidly that we have scarce time to feel our great alleviation, the splendid liberty that has at last descended into our days.

Henceforth, it matters little what we do, in our separate and isolated selves. For the great Life works, though we sleep. The Soul builds, even though we pass idle days. Whatever is good, the Life is carrying forward incessantly; and the Life cannot but win. Whatever is evil is rushing into conflict with the Soul, and the Soul cannot but prevail. Yet it shall be our pleasure to take our share in the building; in honor, we shall be abashed to be found shirking, while great nature throbs with creative life.

Of old time, we worked falsely, not knowing where our true power lay. We labored for our sensual satisfaction, never suspecting that sensuality can never bring us satisfaction, but only weakness and numbness and death. We worked for vanity, longing and thirsting to see admiration of ourselves and our wealth in others' eyes; never seeing that the preoccupation of vanity made us detestable to all men of good-will, and a laughing-stock to everyone in whom was rather malice than good-will.

Therefore our work of other days was doomed before it was begun. At the best, it brought us the opiate of delusion, and we lived the fools of hope. Most men still live thus, and will for ages. They dream that their reward is the sensual fruit of their labors, not seeing that their reward was their work itself. Therefore they live, working wisely, but believing very foolishly; and at last, finding no lasting delight in the sensual goal they set themselves, they droop, and incontinently die.

But not so shall we work. The Life is not pre-occupied with our sensual delights, nor striving to gratify our vanities; the Life is not working for any ends like these. The Soul works to create, in us, and with our hands. And for every creative work, the Soul has set its own reward: the power of a further and better creation, with every circumstance, every advantage of position or possessions,

which that new creative act demands. If I have worked wisely and joyfully, and, coming to the end of my work, require large material resources to embody my new vision, the title-deeds to new possessions will presently come to light; if I need a nation to work out my revelation of the Soul, I shall find myself leader of a nation; or, if I need nothing but the simplest natural life, with large, plain outlines quite unadorned, the Soul will give me that. Thus is our payment and our promotion, and the manner and measure of it is best left in the hands of the Soul.

This we come to see, throughout all life. Life is not a bill of pains and penalties, but an endless vista of opportunities for us and all men; a vista in no wise barred by sorrow and separation, nor in any way broken by death. The splendid march of life, and of all life, goes forward incessantly, from instant to instant, from hour to hour. That is where we have our inheritance. We are of the stuff that moves the world, that builds high heaven, that glows through death, and knows itself immortal.

If you are oppressed with sorrow, lonely and alone, deeming yourself forgotten of the gods, and outcast in the desert of a world where is no good, nor any love or tenderness, be sure that you are deluding yourself with the misery of things that are not, and shutting yourself out from the splendor and joy and solace of the things that are. Though the darkness is round you, and there is no sound but the cry that is so miserable, it fears to utter itself aloud, yet know with certainty that unseen beneficence is near; your sorrow is known, you are not forgotten. Not a pain will go without its solace, not a sorrow will fall on you, but it is the shadow of a coming joy. You are very well provided for, though you know it not; every least desire and effort is counted, nothing goes for naught; the perfectest justice will be measured out, where justice is all mercy, for you are not alone, but though you know it not, held firm in the arms of infinite Life.

The darkness will change to the gray quietness of dawn; after dawn will come full sunshine, and you will recognize with gladness and rejoicing that there are no more sad to-morrows, for you have been born into the light of everlasting day.

QUESTIONS AND ANSWERS.

QUESTION 134.—*(Continued.)*

Is it ever right to do evil that good may come of it, or to do injustice to a minority for the sake of a majority?

A. H. S.—The first part of this question is a misuse of terms. How can an act which produces good be an evil act? Good and evil are never arbitrary—they alter and modify according to time, place and circumstance, and in fact are not principles at all, only *aspects* of eternal, immutable, colorless TRUTH. Besides, who can tell whether good or bad is ultimately to "come of" what he does? I think we should simply try to do the square, honest thing on every occasion as far as we are able and leave time and event to disclose the results.

Now as to the second part of the question—Injustice is injustice, and whether to a majority or to a minority, makes no difference as to the intrinsic wrongfulness of it. On the part of a minority towards a majority it must naturally be accomplished by superior cunning, and hence is, of course, detestable in the eyes of decently-disposed men. Exercised by a majority towards a minority, it implies a bullying of the weak by the strong, which is not only despicable but unnecessary. However, "injustice" is a term like "evil", no one who is not omniscient can surely discern it. What the question really demands is whether or not it is ever right to impose *hardship* on a minority, etc. Well! probably in some cases it is—if the minority will stand it. The majority should go at it carefully though, since by reason of the laws of Karma, there is a *balance* which has to be settled somewhere and somehow, by somebody. Then again, mistakes are liable to happen and the apparent minority of to-day may turn out a majority to-morrow, if not in numbers (which count for very little except in the way of proxies) in brains, energy, influence, honesty of purpose or other resource, and then it becomes awkward for the original majority who were willing to lend themselves to wrongful doings. So we see that even from the point of view of political exigency, no less than that of ethical restraint injustice is to be avoided.

REVIEWS.

The Editorial Notes of *The English Theosophist* for October make a good point, by setting modern scientific theories in antithesis to "the Exact or Esoteric Science." Our readers will see that Count Tolstoi does exactly the same thing, in his very valuable and profound essay on Religion and Religions, though he rather intuitively guesses than consciously understands the greatness and reality of Esoteric Science. The message of The Sleeping Spheres is strong, affirmative, beneficent, the record of direct knowledge, which alone profits. Dr. Buck adds wise words on Light and Leaders.

We see with pleasure that our old friend A. E. S. Smythe of Toronto has relit *The Lamp*, determined not to be amongst the historic company who ran short of oil, and so were left darkling. Some day, he will recognize that it is a part of Brotherhood to use larger type, but we are thankful for what we get. There is evidently an esoteric meaning behind the question: What is the difference between a Fool's Paradise and a Mare's Nest? but we ourselves lack the knowledge and personal experience necessary to answer it. The best thing in the number is the declaration, quoted from W. B. Yeats, that mysticism and practical power, far from being opposed, are the necessary complements of each other.

The Editor of the *Lotusbluethen* has scored a point against us, and we had better confess. His opening paper is a passage from the Chhandogya Upanishad, telling how Narada sat at the feet of Sanatkumara to learn wisdom. This passage struck us as interesting, and we forthwith looked for it in Deussen's German version of the Upanishads, the classic authority. His version differs in many verbal details from the one before us, and we were about to record our strictures, when looking to the end of the passage, we saw that it was retranslated from *The Theosophical Forum*. We smiled an editorial smile, and passed on.

The Theosophical Reprint has many luminous selections, but the paper evidently belongs to the past cycle. It is quite misleading to include Light on the Path under works by W. Q. Judge; nor did he "revise" the Bhagavad Gita, which, being the fine flower of a great school of Initiates, written in the sevenfold mystery language, is not open to revision. Mr. Judge compiled an English version from several rather imperfect translations, but that is quite another thing. It is also odd to find the only two books really suited for outsiders, The Occult World and Esoteric Buddhism, omitted from the list.

The greater part of the *Tidsskrift for Teosofi* is taken up by a translation of Dr. Hartmann's article on the Symbols of the Bible, in which he very wisely uses the Light of the East, as reflected in the Bhagavad Gita, to interpret these really oriental Scriptures, which we are accustomed to read with genuine occidental materialism.

The Theosophischer Wegweiser continues the translation of The Seven Principles; Edwin v. Boehme has a good essay on Religious Symbols; and there are translations from Molinos and Light on the Path.

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